M 2482

Sunday Lunch Mr Nyland's Birthday 10-27-74

Mr Nyland: I hope that all of you have profited by the, let's call it, a semi-Dutch meal. It's very interesting that you thought about it. It is what is called in Dutch an Indische RIJKS tafel, Tafel means table - when you sit at the table and the main dish is rice. And together with that, all kind of spices, condiments and things of that kind which are partly tropical and of course you couldn't obtain. You have left out one particular thing which is red pepper.. But otherwise I think it is a very good imitation and I would almost say, after eighty-four years, it makes me feel at home.

But you see apparently it is a very special occasion. I almost forgot it until I got to this room and then everybody gets up. Well then I sit down and there's a little container with armanac, also very special and then another kind of dessert . Thank you all very much.

It's very lovely. I really don't know why you do it.

You see I was thinking this morning ... Here we are with quite a number of people, you come in, there is a certain atmosphere you remember. You sit down, next to you are two neighbors. Opposite you are some people. What is your feeling about them? That is, include everyone in this group having certain feelings or reactions to the people who are next door to him. What is the reaction on yourself if you could describe it. Is it friendship? Is it the wish for understanding? Is it a wish for communication? Is it a wish to create an atmosphere in which you take in your neighbors? Or do you stay within yourself in the way you always have been, in the what I said last night, in the continued state of unconsciousness,,? And of course it must occur to you every once and a while that you are here especially today for a certain purpose. Of course I know it, I happen to be the cause of it .

At the same time we all celebrate... What do we really celebrate? What is it that brings you here? You see I hope it is not me, I've said it before that gradually I will efface myself. I don't believe in the continuation of a group remaining dependent on a person who happens to teach a little bit about escoteric knowledge and comunicate that in a certain form which he hopes will be clear and useful. That has to become more and more your own acceptance of that WHAT YOU WISH TO TAKE as food, that you really want to use that for your own growth. And I've said before that that what takes plawe in the digesting and that what then you have as experience of truth will become your teacher, and thank God you can take that always with you.

That is the main point so that you are not dependent neither on books or atmosphere, nor a barn, not any one person in particular. That you are with yourself and your own treasure, that you have built this treasure in the heaven of your own world. That is why this kind of preparation is really essential for a continuation of your own life where ever it now may be, on earth or later where ever your soul may rest. And perhaps not rest, perhaps continuously wishing to understand more and more in order to eliminate that which is now ignorance and then gradually finding a proper place some where like many spiritual beings are now teaching in some way or other and even, if they wish, can communicate with many of us.

I think about that several times. Who will I meet when I die? Who will I then try to remember when my spirit or the beginning of my soul will be some where? Can I then come back? Can I remember this barn? It's a question to what extent one believes in the possibility of remaining helpful and it is always a problem

of trying to be helpful now to the extent that one is allowed to be that because also I say ~~to is~~ this allowance that is in accordance with the law ~~that~~ which governs each person trying to find out what that law is, what the different laws are as it where, that what governs the periphery and the essence and the essential essence of a being. What is it that we really search for when we want to find out the value of our lives and if we can honestly believe in the possibility of growing and understanding what can make a change for oneself and that what we can dispense with and after some time building that which could be come the edifice or the container of your most cherished wish of an emotional state of love of God. You see I don't know very much about those things, but having ~~con~~ contact in addition with different people also striving and the sincerity of some of those questions which do come up, I think I've profited a great deal by this month of October. As I said last night it is not finished as yet and we still have to take care of several people who for some reason or other did not have a small group, much I think to their detriment. I wished many times that a small group could be considered and understood by all of us as a very good means to make work much more real particularly when in such a little surrounding or really an atmosphere which ~~could~~ may be quite large but made up with a few people who could trust each other, that you then could talk freely and talk really about that what mattered. ~~It~~ That you haven't done it, ~~it is~~ is probably because you don't understand those things as yet. When I ask you where are your thoughts ~~or~~ and your feelings ~~abeelin~~ when you sit down you don't even consider that sometimes important. You create an atmosphere around you. So does everybody. When you are sensitive, [redacted] you will feel it, you will use it sometimes as a language

with that
an unknown word — something which you cannot as yet distinguish from ordinary language and which requires a sensitivity of an emotional kind to be able to communicate and and to be affected by it and then this question of sensitivity starts to count tremendously. How can you learn at the present time, living here and living with each other and seeing each other every once in a while and working together physically and having to do certain things together as a project and an aim which you then want to strive for — what can you be at such a time when you happen to think about it? Can you at the present time as it were ask your 'I' to tell you something about your inner life? Can you really arrange for an interview with God? Do you dare to find out what His telephone number is? Can you expect Him, when you go outside of this barn, that He can see? How much contact do you really wish to make with the spiritual world of yourself? So that you become acquainted with that, what is taking place in this spirituality, in this where you feel very strange in the beginning because you have not made any particular adjustment towards it because, partly you had fear to do it, partly because you were too cozy in what you now call your world. The extension of your world is absolutely a requirement for meeting death, And to the extent that you are able to that extent will it be a smooth entrance into some other kind of a world without having any further obstacles. You must now clear the obstacles away: the prejudices you do have, the influences of others on you which create immediately a reaction many times based on old associations which of course are already in your feelings and in your head and with which you then start to compare and you are not neutral any more. You see, what is important is the realization that the only time when you get

accurate knowledge of yourself is at the time when it actually happens. It never will give you the real knowledge of what you were by thinking about the past and your experiences you have had because, in the first place, when you did experience them, they were not truthful because they were too subjective, sometimes they were superficial, sometimes deeper, sometimes like a shock, but at the time when you recorded them they were recorded in a subjective surrounding and perhaps interpreted, and perhaps adjusted in order to be able to live with them. Thinking about the past is really of very little help and even if your memory is good and you bring back and recall that what you have been, it cannot as yet be compared to one moment of an exactness of knowledge which you receive when you wake up simultaneously to that what you are. And that is why this question of an acquisition of knowledge now is important and that now you ought to know what you are in relation to other people who are sitting around you and with whom you have some kind of communication, not by means of words, but by means of looking through your eyes, by means of a sensitivity of that what is around you which you know and looking at each other that then perhaps there is an exchange. To what extent can you remain responsible for such an exchange if you intend to become responsible, and to what extent is it just ordinary mechanical way of seeing and talking to each other.

I said yesterday, we sleep-walk and we sleep-talk. We sit we are asleep. A great deal of this meal was continued by sleeping as you came in, as you still sit, as you still not remember, your self. It is difficult, It is difficult even to be reminded, and start to believe that. I'm not asking at all and I'm not suggesting that you should believe it because I happen to talk about it.

That what each one of us has to do is to develop his own conscience and live in accordance with his own truth and to see that that what he records can be closer to the universal value of that what is life within each person realizing that the form in which it is, is no prevention from actully seeing the reality of what you actually are.

You see I hope that you will remember this birthday that it will be gradually an understanding of the place we all have in relation to our own work and that perhaps you could be stimulated to see that that becomes much more of a reality of actually coming to grips, as it were, with your inner life. Trying to develop that without disturbing too much of the outer appearence and your forms of behavior, just be what you are, keep on accepting that and gradually it will dawn on anyone who develops that there is something that takes the upper hand, and then from that standpoint of increased wisdom of a different kind which belongs to your inner life as it will develop, like a Kesdjanian body will start in time to talk when the SOLAR of that development has been reached. Because the SOL and this LA of those two notes, they tell one of the possibility of an existence ~~with richer light~~ of a spiritual life quite different from his material form, and after then having received information of that kind, you digest it when you reach SI which I always say is the silence necessary for that kind of contemplation.

What you must learn is not to ask too many questions. You just work. You must gather knowledge. You gather knowledge like you gather a harvest of that what has been growing within you. You hope that it will be like grain, fruitful that it can be used for the making of phospora which then you can eat and becomes manna from heaven. That after all is the way one ought to look at ones life

and trying to understand it, even young as many of us still are; That you continue to keep that particualr attitude ready ; that it is available in your mind when you wish to think about that and the value of your mental processes and the thinking which will help you to gradully go over into an awareness, a realization of your own existence totally, and also at the same time trying to understand the purpose of why you are living here on this earth.

If we can have a aim for ourselves for this group , [illegible], if we can remember in that way that what is now being experienced as a large group of people sitting quiet and listening to a few words, on the part of myself , trying to be honest about what I think is really necessary for each person and only daring to make a suggestion not necessarily to be followed but only, you might say, to be listened to. Take it in as well as you can because it comes from me from the right place, I hope it reaches you in a place where you wish to receive it. I talk about your life, I talk about your potentiality. I talk about the God of every one of us. I talk many times as if Gurdjieff would remind me saying, "Don't forget there is work to be done. Work in the vineyard of the Lord. Work for an understanding of esoteric Christianity, of that what is a religion which can become such a force in ones life that it starts to direct all actions, all thoughts, and all feelings and make them all comform, concentrating as it were, like a triangle folding up to become one point, like the three centers combining in one harmonious entity so that the level of ones being reaches out to that what is still in store somewhere in the rest or wherever the universe happens to exist. Of course it exists now. It is here, this omnipresence, this knowledge which will come is here already. This force with which you are motivated is also here at this moment everywhere and always wherever one goes.

You take with you that as a knowledge-as an potentail force as that what will give you ultimately an insight into the reality above all things, grateful to God who allows it, thankful to Gurdjieff who helped to tell us about it.

Thank you all very much, I would say, for what you mean to me.

no paragraph

Tha nk you all for giving me an opprtunity to say what I really feel down in my own heart. You know I love you.

To Gurdjieff.

So Peter will you play a little bit?

(Tape ends)